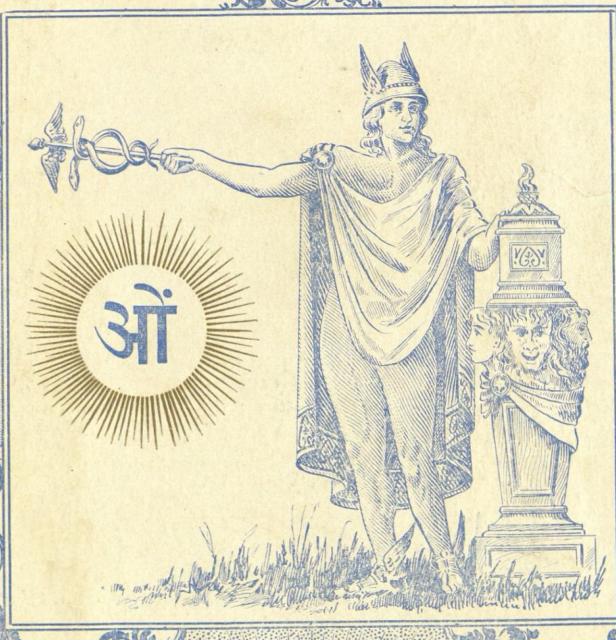


MARCH, 1899.

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THE STUDY OF THEOSOPHY,
THE OCCULT SCIENCES
AND THE BROTHERHOOD OF MAN.
ORIENTAL PHILOSOPHY,

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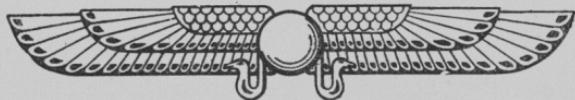
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C. W. LEADBEATER.

"Point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

VOL. V.

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THEOSOPHY AND GERMAN PHILOSOPHY.

SINCE first man began to think, three questions have had for him paramount importance. They are: What am I? Whence came I? Whither am I going? And according to the answers which he has obtained or has accepted, so is his religion, his science, his philosophy.

Before he began to think, he was in about the same condition as the animals are to-day. His soul or self—the immortal unchangeable center of his being—working unconsciously through his organs of sense, would perceive things outside himself. Whatever will power he had would lead him to set his organs of locomotion to work to carry him nearer to and obtain for him those things which were attractive. Whilst the accumulated experiences of his life would form a sort of mental deposit or unconscious memory, which, carried on from life to life, would automatically or instinctively tend to his better preservation from dangers and to his further evolution.

There would be for him one point of view—that of the soul or self working through the senses. But on reaching the position where he could ask himself these questions, he could be said to have attained the first step in the ladder of self-consciousness.

Besides the vehicle of desires (which, working through the senses, the organs of locomotion and the memory or instincts, make up the

natural or animal man), there was beginning to develop a mind-body, a something working as a unit which called itself "I". This mind-body, identifying itself with the Self, or real individual, of which it is in reality only a vehicle, was dependent upon the senses for its information of things outside itself, although it was also capable of independent action within itself with the material supplied by the memory; thus producing the imagination—an internal sense corresponding to the external sense of perception. By means of this imagination, he would endow most things he perceived with a consciousness like his own, and fear of them would lead to some attempt at propitiation, resulting in fetichism.

As the second faculty of the mind, the will, began to be used self-consciously, there would be set up a second antagonism—that between the will and the desires and appetites. Realizing, as a mental entity, that he had to restrain his desires in order to carry out his will, and using that will to subject others to it, his imagination naturally jumped to the conclusion that when he was subjected to forces outside himself stronger than his own, they were set in operation by beings so much stronger and greater, that he must yield them such homage, reverence and service as he expected from his inferiors. Thus he personified the powers of nature, and polytheism was the result.

With the development of the third faculty of the mind-body, that having to do with the analysis and comparison of things—the reason—he would begin to refer the manifold causes to one Supreme Cause, and to sacrifice and offer prayers and praise to one God, in preference to many. Hence the dawn of monotheism.

That such have been the stages through which the human race on this earth has travelled, is shown by history, and also by one's own experience. As infants, the mind works unconsciously; as children, we are fetich worshippers; as youths, we are polytheists; and when we have attained manhood, we have generally reduced the many gods to one.

But these phases of thought only represent one of the main stages of man's evolution—that of the mind-body. Those who are familiar with Theosophic teachings, know that we regard man as an evolving entity, gradually learning, through the accumulated experiences of many lives, to manifest himself more and more perfectly. His progress is, as it were, a sort of spiral, continually bringing him

around to the same point again, but always a stage higher than before. As an animal man, his consciousness may be said to be centered in the principle of desire or sensation. As an ordinary human being, it has advanced a stage further; it is centered in the mind-body, and is principally engaged in developing the emotions. When it moves a stage further, and becomes centered in the causal-body, it uses a mind-body as a vehicle for gaining further experience, and apparently runs through all the main stages of its former progress, but at a higher level; with this difference, that instead of developing the imagination, it is now mainly engaged in developing the will. Its religion will now be not so much emotional as ethical; its thinking not so much imaginative as analytical; its conduct not so much guided by external commands as by internal compulsions; the end it sets before itself not happiness, but duty.

In the earlier stages where the faculty of imagination is unfolded on this higher level, an entity will ask itself, What may I hope? This is the religious aspect. In the second stage, where the will power is developed, it will ask itself, What can I do? This is the scientific stage. In its third stage, where the faculty of reason is developed, it will ask itself, What can I know? This last may be called the philosophical stage; and, in order to understand the place which German philosophy occupies, it is perhaps necessary that I should rapidly run through the main ideas of the philosophical systems which preceded it.*

"In all the ancient systems, when they tried to form some conception of what it was possible to know of the Eternal Realities at the basis of everything, being was everywhere presupposed, and further investigation was directed to the nature of being—as to whether there was one kind of being or many."

The eclectic school of Zeno propounded the theory that the durable and eternal principle was rest. The followers of Heraikleitos, on the contrary, held that it was to be found in incessant flux and change. They said: "The true Being is an eternal Becoming—a state between being and non-being. All things proceed from fire and will be turned back to fire at last. The material substratum of all

*For my information with regard to the German philosophy and the schools which preceded it, I am mainly indebted to Max Muller's translation of Kant's "Critique of Pure Reason," from which I have quoted the main points of their philosophies.

phenomena is an infinitely subtle substance, out of which all others are constituted in forms which pass back again into simplicity." (C. P. R., p. 10.)

"Empidokles put in the place of the one fundamental substance, four elements, by the admixture of which all things in the world were constituted, their relations to one another being determined by love and hate."

"Anaxagoras maintained that an intelligent mind presided over nature and was the cause of the order of things. The Socratic school developed this aspect of the truth; the other side was the foundation of the atomic theory of Demokritus." According to him nothing really exists except atoms, moving in vacancy. How near Demokritus was to the modern scientific theories may be seen by a quotation from Sir William Crooks' Presidential Address before the British Association, on September 7th, 1898. He said: "The properties of matter—solid, liquid, gaseous—are due to molecules in a state of motion. Therefore matter, as we know it, involves essentially a mode of motion, and the atom itself—intangible, invisible and inconceivable—is its material basis, and may indeed be styled the only true matter. The space involved in the motion of atoms has no more pretension to be called matter, than the sphere of influence of a body of riflemen—the sphere filled with leaden missiles—has to be called lead."

"Herakleitos held that change, transition, eternal motion, was the only reality. Demokritus, on the other hand, held that the only eternal reality was that which continued throughout all changes—namely, the atoms."

"Following these philosophers, Plato argued that ideas external to phenomena are the eternal elements, to which true being must be conceded; whilst Aristotle held that the eternal elements were the forms within the phenomena. This was the irreducible remainder of ancient philosophy, and as what was posited as real could not be reduced to other elements, pluralism was the result."

At this time Christianity came before the world, and rapidly took the place of the old pagan religions. Its main tendency was to replace ceremonialism with ethics; to show man that the highest truths are revealed by God to the human mind, if it will only listen to the voice that speaks within. At its first inception, there is little doubt that it was catholic enough to embrace all minds, whether they were at the stages of emotion, intellectuality or spirituality; but grad-

ually, the purely emotional followers being far more numerous than the others, and having risen to political power, they fanatically stamped out all the other forms of belief as being heretical. But even within the limits of the church itself, as thus founded, the scientific spirit and the philosophical spirit still asserted themselves. Some of the scholars leaned towards Plato, and some were imbued with the arguments of Aristotle.

"The ethical spirit of Christianity was opposed to the theory that the individual should be absorbed in the Absolute; intelligence, morality, being only possible—so it seemed to them—with self-determination, that is, with individualism. St. Thomas placed the principle of individuality in matter. Duns Scotus placed it in form, rather than in matter. But starting, as they did, from the Absolute Intelligence or God, the tendency was to merge everything back into it, all individuality being eventually absorbed into the Absolute Intelligence."

The Western world, wearied out with scholastic discussions, relapsed into the objectism of antiquity, and produced a Renaissance, a reassertion of the objective world, substituting the pursuit of pleasure for the performance of duty. As a reaction from this came the Reformation, with its reassertion of the fact that the aim of life must be duty, not pleasure.

The objective and subjective worlds being so evidently in antagonism—or rather, the explanations of those who tried to answer the eternal riddle ever presented for man's solution being so evidently in antagonism—there arose many thinkers who tried to show what the relation between one and the other was.

Descartes, somewhere about 1630, came to the conclusion that the only immediate certainty and immovable truth was our own consciousness, everything else being derivative and secondary. "I think; therefore, I am," was his starting point. He placed the two worlds of mind and matter in direct opposition, in the full conviction that each must be studied in itself. The conclusion he came to is that "as our consciousness shows us that they do cooperate with one another, it must be by divine power that it is done."

"Gassendi and Hobbes were the revivers of the materialistic theory of the universe, the former being the founder of the modern atomic theory. He brought up again the doctrines of Epicurus and Lucretius, trimmed with a little Christianity, and combined the idea

of material substance, as laid down by Descartes, with the idea of atoms." According to Hobbes, "there is only one substance, namely matter, and all sensible perceptions are movements of infinitely small atoms that act upon the organs of sense and cause reaction in them." Then came Berkeley, about 1730, who held "that the sensible world could have no existence, as such, except in our own mind."

Spinoza, a little earlier, established "the idea of the unity of substance. Of this men could know nothing except as they themselves participate in that Being; and that time, space, causality and number, by which all things are explained, are yet themselves only modes of thinking."

Locke, who also lived about the same time, took the other side, and "proclaimed the impossibility of forming any clear idea of substance, and insisted that time, space, and causality are the most important part of human knowledge, and proceeded to trace back all our knowledge to sensations and perception." Liebnitz, a contemporary of Locke and Spinoza, came perhaps the nearest to the Theosophic explanation of the universe, nature and man. His name is indissolubly associated with the idea of monads, which he conceived to be "each one its own independent world, simple, indestructible and exclusive of all remaining existence. He conceived the whole world to be penetrated with these immaterial monads. Every living body, according to him, had a central monad or ruling soul, but the body itself was composed of living things (plants and animals), each of which had also its soul. He held, also, that there was a complete series or gradation of beings, from ourselves downward, each variety only infinitesimally inferior to the last."

Hume, about 1750, came to the conclusion "that both the idealistic and the realistic standpoints were unassailable; but, as they contradicted one another on almost all points, and there being no higher court of appeal to decide the controversy, nothing remained for mankind but doubt."

"Thus rational thought seemed to have committed suicide. Dark clouds and gloomy mists overhung the intellectual world and seemed to hinder every outlook towards the light of certain knowledge."

In 1787, was born Immanuel Kant, who can fairly claim to be the founder of German philosophy, or at any rate that portion of it which is otherwise known as Western metaphysics. "It had

hitherto been supposed that all human knowledge must conform to objects. Kant thought the experiment ought to be tried, as to whether we should not succeed better by assuming that objects must conform to our mode of cognition." He lays it down in his "Critique of Pure Reason", that "either thoughts conform to experience, as given through the senses, or experience must conform to thought." (p. 339, Vol. II.) That all our knowledge begins with experience, he admits there can be no doubt, but he thinks that it does not follow that it arises from experience. "For it is quite possible that even (what is called) our empirical experience is a compound of that which we receive through impressions, and of which our own faculty of knowledge (incited by sensuous impressions) supplies from itself." He then goes on to inquire whether there exists a knowledge independent of experience and even of all impressions of the senses. Such knowledge is called *a priori*, and is distinguished from empirical knowledge, which has its source *a posteriori*—that is, in experience." He defines *a priori* knowledge (Vol. II, p. 1) as being "general truths, which at the same time bear the character of an inward necessity, as being independent of experience, clear and certain by themselves." "Reason is the faculty which supplies the principles of knowledge *a priori*." Pure reason, therefore, is that faculty which supplies the principles of knowing anything entirely *a priori* (that is, independent of any experience).

"Kant was trying to find out how it was possible for us to know anything, and he came to the conclusion that there were three original sources, faculties or powers of the soul, which contain the condition of the possibility of all experience, *i. e.*, sense, imagination and apperception. On them is founded, (1) The synopsis of the manifold *a priori* through the senses; (2) The synthesis of this manifold through the imagination; (3) The unity of that synthesis by means of original apperception. Besides their empirical use, all these faculties have a transcendental use also, referring to the form only and possible *a priori*." (p. 84, Vol. II.)

Finding that all our knowledge of objects outside ourselves is derived from sensations acting upon our imagination, which the reason then regards as extended in space, existing in time, and produced by efficient causes, he argued that we really know nothing of external objects; all that we do know are changes in our own thinking selves; and from this Kant comes to the conclusion that "the ma-

teriality of things is only the form in which the thing in itself appears to our eyes; and that the three main pillars of nature—Time, Space, and Causality—are nothing but the subjective forms of our intellect. From this Kant deduced the existence of God, the freedom of the Will, and the immortality of the soul. I have not time to go into the intricate arguments by which he established his position. It is perhaps sufficient to say that they are mainly negative ones, and, to use his own words, "instead of discovering truth, they only claim the modest merit of preventing error," and "that the last intention of nature in her wise provision was really in the constitution of our reason, directed to moral interests only." (p. 698, Vol. II.)

"The independent reason, equipped with all the requirements of a supreme cause, finds, maintains and completes, according to the most perfect design, the universal order of things, which in the world of sense is almost completely hidden from our sight. This moral theology leads inevitably to the conception of a sole, most perfect, and rational First Being. That Will must be omnipotent, in order that the whole of nature and its relation to morality and the world may be subject to it; omniscient that it may know the most secret springs of our sentiments and their moral worth; omnipresent that it may be near for supplying immediately all that is required by the highest interests of the world; eternal that this harmony of nature and freedom may never fail," and so on; and the final conclusion he comes to is that "the belief in a God, in the freedom of the Will, and the immortality of the soul, is so interwoven with our moral sentiments, that there is as little danger of our losing the moral sentiments themselves, as there is that we shall be derived of the belief in a God."

If I had space I should like to draw a parallel between these differing schools of Western thought and the six philosophical schools of Hindu thought.* Although they are six distinct schools, they are often regarded as three pairs. The school of Sankhya philosophy, a speculative philosophy founded by Kapila, is the oldest, and perhaps the most complete of the Hindu systems of thought, that from which Buddhism drew most of its philosophy. It corresponds to the Platonic system in Europe. In conjunction with Sankhya, and regarded as completing it, there is the philosophy of Patanjali, of

*The information with regard to these Hindu philosophies is taken from "Goldstucker's Literary Remains."

which we have no parallel in Europe, except it be in that undercurrent of mysticism represented by the Rosicrucians, Alchemists, Masons and other mystic brotherhoods. The Nyaya philosophy, founded by Gotama, is mainly analytical, and in this corresponds to the philosophy of Aristotle; whilst its complement, that called the Vaisesika school founded by Kanada, in which the fundamental principle is an atomic theory, corresponds very closely to the philosophy of Liebnitz and his monadology.

The philosophy of Purva Mimansa, by Jaimini, or investigation into the Veda, has its correspondence in Berkeley, and in other of the Christian idealists. The last, and perhaps the best known, the Philosophy of Uttara Mimansa, or the Vedanta, chiefly concerned in the investigation of Brahman, has its correspondence in the philosophy founded by Kant, which has been developed by Schnelling, Fichte and Schopenhauer into the philosophy which is now known as Western metaphysics.

The main stages of the soul's development are well marked, whatever the particular vehicle that it is engaged in evolving. The faculties that it works with are ever the same. They are: the faculty which enables it to become conscious of impacts from outside itself, the faculty which enables it to send out impacts from itself, and the faculty by which it knows what has affected it, and what it, in its turn, has acted upon. Sensation, emotion and intellect are the three stages through which we can see it passing.

When the soul is engaged in evolving a desire body, its three activities show as sensation, desire and perception; selfishness will be its principal characteristic; self-indulgence and self-gratification the chief end and aim of life. Its religion, so far as it has any, will be what is called natural religion, based on hopes and fears. When it has advanced a stage and is engaged in evolving a mind-body, the three faculties or attributes of the soul will manifest themselves as imagination, emotion and memory. Vanity will now be its principal characteristic, ambition one of its main motives, the pursuit of happiness in emotional delights will seem to be the purpose of existence. Its religion will be mostly emotional; a well-defined creed and ceremonial will be absolutely necessary for it; and it will always get its ideas second-hand.

When the soul is engaged in evolving the next higher vehicle in which to work—that spoken of as the causal body, the true intellec-

tual principle—the three aspects of itself will produce, first, a person given to speculative reasoning; later, one given to analytical reasoning; and lastly, one given to synthetic reasoning. According to whether it is engaged in evolving one faculty or another, will it appear as a religious man, a scientific man or a philosophic man. Per severance will be its principal characteristic; to do something for the helping of the world its main motive; the performance of duty, and not the pursuit of happiness, the real purpose of life.

All these stages make up, as it were, necessary links in the chain of evolution leading from unconsciousness up to self-consciousness. The men in them are all looking at the same object, and by means of the same faculties, but there is a difference at each stage in the quality of the instrument used, and also in the point of view.

Both Eastern and Western metaphysics lead up to the same point. They have already given up the idea that any sufficient answer to questions with which I began this paper could be given by means of the organs of sense, nor yet by the emotions, and their conclusion is that final and complete answers cannot be obtained even by the reason or intellect itself. "The world and all in it is illusion; nothing exists but Brahm, and I am That," says the Vedantin. "All this so solid-seeming world is only the forms of my own intellect; nothing really exists but One Infinite Will, of which I am an undivided fragment," says the Western metaphysician.

In either case, the answer given is equally unsatisfactory, and there is that in man which will not be satisfied with an answer which is no answer. The senses, the emotions and the intellect having failed, we ask ourselves: "Is it possible that there is anything else left which may, by any possibility, be able to succeed better? What are the senses, the emotions, or even the intellect, that we should have thought it was possible to get the answer from them? And why do the answers given by them seem so satisfactory when we are first beginning to use them, and so very unsatisfactory when we have thoroughly familiarized ourselves with the use of them? Is it not because they are merely instruments of the eternal Self in man, by which he conquers one domain after another of Nature? Are they not satisfactory so long as there is anything to be learnt by means of them, and do they not begin to be unsatisfactory only when, instead of helping us forward, they tend to limit and impede our progress? The answers they give are true as far as they go, so long as they are

dealing with subjects that come within their comprehension; but they are anything but true when they attempt to convince us that the answer they give is the whole answer, and that subjects they cannot comprehend have no real existence.

In times past, men revelled in all that the senses could give them, until they began to realize that through the senses alone complete satisfaction could never be reached. They said, "Happiness in this world seems ever to elude us. Where is it to be attained?" They were told by the old Delphic oracle, "Man, know thyself;" center your consciousness in that which is above you, and you will find a better answer. They did so, and in the ecstasy of religious or other emotions it seemed to them that they had reached the Ultimate. In reality, they had moved their center of consciousness only one step higher; it was but the opening out to the soul of a new domain, which, when completely conquered, necessitated the taking of a further step.

To the positive stage thus attained, succeeded a period of emotional activity, and then a negative period, in which men passed through the dark night of skepticism, until they learned once again to move their center of consciousness a stage higher, and to seek the answer from the reason and not from the emotions. The result was a transcending of the emotions, and the pealing forth of what Carlyle calls the "Everlasting Yea" within the man, as the consciousness centered itself in the reasoning principle. Then came the period of speculative philosophy, like the Platonic or the Sankhyan; then the period of analytical philosophy like the Aristotelian and the Nyaya, which perhaps has the closest correspondence in modern times to what we call science. After this comes the negative and pessimistic stage of the Vedanta, and of the Western metaphysics, a stage in which all the results of the investigations in the domain of reason are synthesized and brought to a point, preparatory to moving the center of consciousness a stage further.

This is the task which many members of the Theosophical Society are engaged upon at the present time. The result obtained by those who have, to a greater or less extent, succeeded in transcending the reasoning principle, and attained to the next stage, where the center of consciousness, having moved one step higher, has a clearer view of the meaning and purpose of life, are set forth in what are called the Theosophical teachings. It may perhaps suffice if I give

from them the answers to the three questions with which I began this paper. They are: That each and every man, and also every other form of life in the universe, is, in essence, an eternal center, in one of the many stages between the two extremes of unconsciousness and self-consciousness, and that, as the one attribute of that essence is motion, so *the one meaning of all life is progress*.

It would need far better vision than mine to say what lies before us in the future, but of this we may be certain: That as our progress in the past has been ever and ever a widening of consciousness, a more and more complete realization of the joy of living, working and knowing, so, in the days that are to come, we shall be passing from the beauty and perfection of one plane to the still greater beauty and perfection of a higher plane, always retaining our own center, onwards and outwards toward the Infinities. H. A. W.

FRIENDS OF OUR MOVEMENT.

MR. C. W. LEADBEATER, whose portrait is reproduced this month in the pages of MERCURY, was born in the year 1846. He was, during six years, a clergyman of the Church of England. In the year 1882, he became a member of the Theosophical Society, and in 1884, accompanied Madame Blavatsky to India. During five years he worked for the Society in India, Burmah, and Ceylon; since his return to Europe, he has worked uninterruptedly for the same cause.

Of the value of that work it is unnecessary to speak to any Theosophic student who has heard Mr. Leadbeater lecture or read his published works. All Theosophists are, or should be, familiar with the mass of priceless information embodied in such works as "The Astral Plane," and "The Devachanic Plane"; the first of which appeared conjointly as a "Transaction of the London Lodge." "The Devachanic Plane" appeared as a series of articles in *The Theosophical Review* (then *Lucifer*), before being issued as a manual. Mr. Leadbeater has also published a number of articles upon the Christian creeds, which are of the most illuminative nature. Beside other works, he is the author of a pamphlet on "Dreams", of an article on the "Symbolism of the Cross", and a more recent one on "Clairvoyance," which lucidly explains the varying nature of that sight, various phases of which are usually grouped under one heading by the uninstructed.

THE HIGHER FUNCTION OF THE IMAGINATION.

(Continued from page 220.)

In the analysis of matter, molecular action, etc., the student naturally proceeds from particulars to universals. Plato's method was to reason from universals to particulars. Aristotle scoffed at his master's method, and elaborated a system of his own. Plato taught the equality of political rights. Aristotle opposed the higher education of women. Plato was greater than his pupil, because the wings of his imagination were unclipped, and he soared to nobler heights and saw diviner visions. Above all, he foresaw a nobler society upon the earth. Yet Aristotle was a famous reasoner and demonstrator, and even had glimpses of the heaven opened to the mind of the Initiate, Plato, if we may believe, for example, the author of the exhaustive article about him in the Encyclopaedia Britannica, who claims that Aristotle did not "discard idealism, but held that the truths apprehensible by the higher reason were by nature more known than the individual, concrete phenomena and facts apprehended by sense." I think when Aristotle walked and talked with the master, Plato, he was more or less hypnotized, and what he wrote at such moments, or following such, bore traces of idealism, but that he did by nature believe in the almightyess of reason.

No sensible person would decry the processes of reason, nor question the importance of mathematical deduction, but they are too often overestimated when compared with the intuitions of the imagination. Leverrier, observing the perturbations in the movements of Uranus, imagined a yet more distant member of the solar system circling beyond. The discovery is usually set down as a triumph of reasoning, but, in fact, the data were all insufficient to lead to such a stupendous result, without at least the cooperation of what Professor Tyndall calls the "prepared imagination." To this he attributes "Newton's passage from a falling apple to a falling moon," and without which "the 'laws of Kepler' would never have been traced to their foundation." To quote further: "Out of the facts of chemistry the constructive imagination of Dalton formed the atomic theory. * * * Scientific men fight shy of the word because of its ultra-scientific connotations; but the fact is that without the

exercise of this power our knowledge of nature would be a mere tabulation of co-existences and sequences. We should still believe in the succession of day and night, of summer and winter; but the conception of Force would vanish from our universe; casual relations would disappear, and with them that science which is now binding the parts of nature into an organic whole."

Why we should "fight shy", as Mr. Tyndall expresses it, of the loftiest faculty of man, is because we know so little, comparatively, of its sublime flights; so much of the crude and primitive works of the constructive fancies of literature. We lack terms and must do the best we can to invest the word "imagination" with its highest meaning—*the eye of the Higher Self*. That we have a higher and a lower nature, Professor Tyndall himself would not question. One, earth-bound, seeking the things of the earth, merely; the other free, glorious, seeing the undeveloped divinity of all things as already developed. Is it Emerson who says: "No one can say a finer thing of another than that he habitually overestimates others. Every person contains all. If my friend sees more in me than I can see in myself, it is because, being more divine than I, his finer sense perceives my undeveloped divinity and counts that as my present development. Why, it must be that the angels see us as angels, since they can see nothing that does not respond to some sense of their own. To the pure all things are pure. Beauty is in the eye of the beholder."?

The common soul is afraid of overestimating, and prides himself on seeing his friend "just as he is", which usually means that he sees but the mask of that friend. One who lives in the light of the ideal world is slow to see the faults of his brother, but keenly alive to every noble trait. He seems to see no other, and thus are faults, always negative quantities, eliminated from the equation. Of two possible interpretations, he chooses always the higher and more spiritual. Great teachers enjoin this. In the third volume of the "Secret Doctrine" will be found somewhere this injunction of Madame Blavatsky to her pupils: "Let esotericists be very careful to spiritualize the instructions, and avoid materializing them. Let them try always to find the highest meaning possible."

Oh, that the learned of the world could be more imbued with the faith that the highest conception of the divine plan is necessarily the nearest to the truth! Studying cosmogony in this light, it is easy to

find an adequate cause for the vast and far-reaching power of the sun upon his cosmic offspring, as they circle around him and journey forward with him to make the cycle of the central sun. That influence, according to one great teacher whom I knew, and which I most fully believe, is the result of the divine intelligence and spiritual life upon the sun. We cannot conceive of any other force great enough to fill all of the revolving planets of the system with light, warmth and perpetual life. "It is God," say instinctively the devout. I believe it is the greatest force that the imagination can conceive or dream or know; it is LOVE. But God *is* Love. Our Hindu brothers say "compassion", for the word "love" has been too long profaned to give a clear conception of what it means to the idealist. When the monad, the "eternal pilgrim", shall have sailed all seas, lived all lives in its many incarnations, that is, completed all experience and reached Nirvana, he comes to know love. By love the world is to be redeemed.

These truths of transcendent importance have always been taught in some form, but the groveling doubt of that power forbids us to see the beauty and the meaning of things all around us. We fail to understand because we do not look at them through the imagination, which, bathing them in its sunset glow, enables us to see and understand. Without this power, we see as an animal may. Of such an one Wordsworth said:

"A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more."

Why it is that common things become full of beauty and meaning in this higher sense, is that we see them as they are, undistorted by the false and abnormal; the ideal becomes the real; threadbare homilies are invested with new qualities. Let us take a tiresome old text and try to understand it by this higher sense:

"If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries and all knowledge; and if I have all faith so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not

puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. * * * And now abideth faith, hope, love, these three; but the greatest of these is love."

Let us think for a moment of the exalted lessons contained in any sentence, any phrase of this. For example: "Rejoiceth in the truth," or, and especially, in the words, "does not behave itself unseemly, seeketh not its own." To those who, having eyes can see, and having ears can hear, these words contain the very essence of the great lessons taught by the wisest of our modern physicians concerning marital relations—profound, sacred lessons, comprehended, let us fervently hope, by an ever-increasing number of readers.

These teachers have other lessons to elaborate and simplify. One is the complement of the doctrine that all our faculties, passions, senses, are good, and, guided by the Higher Self, lead not merely to simple pleasure, but to beauty, health and social harmony. The deeper or esoteric meaning of the lesson is, that all pleasure worthy of cultivated beings belongs to the ideal world—is sensed or enjoyed through the imagination. This is true of the simplest as well as of the most complex of enjoyments; of gustation; the caress of waves in swimming; of plays and games; up to conversation, study, and scientific research. The luscious fruit that thrills the nerves of taste; the forms and iridescence of flowers; the vault of heaven; music; the touch of the beloved one; all become glorified if we accept them in the power and beauty of the imagination. This power is great enough to give one peace and joy, even under the most adverse and terrible circumstances; but asceticism, in itself, is neither good nor attractive.

The animal takes no time for enjoyment. He merely seeks the relief of his wants as they arise, and in ways most practical and proper for him, for he is lacking in the faculty of imagination, save in a rudimentary state. Man, in taking no time for enjoyment, in "getting through", as he calls it, surpasses the animal; indeed, the comparison wrongs the animal.

Conversation has been ranked, and with justice, I think, as the highest pleasure in life. It is indeed a high art, yet simple, like all high things, when studied by the inner light of the imagination. It

is comprised in the simple rules: To look in the eyes of the one who addresses you; watch for the light that will glow in his eyes as he perceives that the fine thing he has uttered gives you pleasure; endeavor to enjoy listening more than talking; seek to engraft his consciousness upon your own; and, above all, be absolutely truthful. Failing in this, we rob our friends of their natural right to benefit by conversation. We do this also when we descend to unkind criticism, or to trivialities unworthy of the time or place. We are commanded to let our light shine. Whoever has true spiritual light cannot hide it, indeed, nor can he sell it, but is compelled to give it freely.

The world is slow to comprehend the great lesson of individual responsibility inculcated in all esoteric writing, sacred or profane. The friend of Brutus chides his complaining of fate, in the words:

"The fault, dear Brutus, is not in our stars,
But in *ourselves*, that we are underlings."

If this were not so, if any other than ourselves could answer for our misdeeds, the whole harmonious plan of the moral universe would be destroyed. If the "kingdom of heaven" were waiting man just beyond the gates of death, he would lose the incentive for working out his destiny, which is to master, adorn and perfect this planet; and if the ordinary biblical interpretation of heaven and salvation were really believed, suicides would multiply. But the "kingdom of heaven" is within us. *There* must we knock if we would be opened to; there must we seek if we would find. So long as we wait for some outside god to open that kingdom for us, so long must we wait for freedom, so long must we remain shut out from the higher life.

Much has been written of the higher life, and the old interpretations inculcated asceticism—the most miserable and uncertain road possible. "To reach complete detachment from the evanescent and finite and live while yet on earth in the immortal and everlasting alone," defines the state of emancipation wherein the soul is free from the "bonds of sense" and has found spiritual peace. There are degrees, certainly, of this state of spiritual exaltation. At its highest, it enables us to walk calmly to the stake, as many have done, with songs of joy. And yet, this enlightened state is consonant with the fullest appreciation of the "fullness of the earth;" not in the "bonds of sense," but in ideal exaltation; consonant with the

instinctive desire to refine and beautify our environment in an ever-widening circle, until mingled and lost in the environment that embraces the whole earth. Thus are we to "glorify God and enjoy Him forever."

To live in the higher realm of the imagination continually, is not only our privilege, but our highest duty, since we thereby multiply the motives necessary for the more rapid progress of the earth to its millennial goal. The ancient wisdom teaches us that all the visible or material universe is but to give experience to the monad throughout its transformations and incarnations. Its experience cannot be complete—it cannot have lived all lives—until it has dwelt in a world of order and social harmony. Few, comparatively, on this planet, can have made very great progress in the present manvantara, or cycle of experience, because they have not yet developed the passion for uniting in the great work of taking the earth under conscious control, thus preparing it for the dwelling place of the higher race that must succeed ours, the law of progress being thus fulfilled. That passion, however, is forecast in the intellectual appreciation of forestry, landscape gardening, and the ever-increasing number of splendid parks, roads and beautiful homes. This passion will be fairly born when we see duly organized the first society for the study of the integral development and control of the earth.

Of course the culture of man, perhaps the scientific development of stirpiculture, should precede the study of the control of the earth; but we may be certain that he begins to realize, and through the higher imagination, that he is "made in the image of God" for a high destiny, and that that destiny must be the highest possible goal that his mind can grasp. Fortunate that he does begin to realize this, for his progress has been retarded, almost fatally retarded, by grovelling doubts of his high origin and destiny, materially and spiritually.

In every field of activity, progress has been retarded by the ever-repeated claim that the imagination makes people impractical. The truth is that the impractical people are those who *lack* imagination. All the great workers of the world, all the great who have won immortality for their services to man, have been dreamers. These are the world's discoverers, inventors, artists and teachers. The present work of the hand could not wholly engage the "thinker" within. Galileo, while polishing mathematical instruments, was dreaming of

the laws governing the motions of the heavenly bodies; Spinoza, while grinding and polishing lenses, was in that higher world of the imagination, and was working out the principles of a new philosophy. Burns revelled in a world of philosophical poesy while his hands were guiding the plow. People lauded as practical see nothing but folly in the dreams of great inventors and discoverers. One of these "practical" wiseacres, the editor of the famous *London Quarterly Review*, wrote in 1819, when the question of steam locomotion was being agitated: "We are not partizans of the fantastic project relative to established institutions; and we cannot but laugh at an idea so impracticable as that of a road of iron upon which travel may be conducted by steam. Can anything be more utterly absurd or more laughable than a steam-propelled wagon moving twice as fast as our mail coaches? It is much more possible to travel from Woolwich to the Arsenal by the aid of a Congreve rocket."

Such minds as this have always decried the imagination; and all realizations have been effected despite the obstacles interposed by the over-practical.

To live continually in the higher realms of the imagination, I repeat, is not only a privilege, but a sacred duty, since by dwelling there we multiply the motives leading to the more rapid progress of the world towards its millennial goal. To teach high ideals to all children, is also a sacred duty. Their love of order is shown in their passion for organized plays; and we all know their delight in all beautiful things. To-day the Kindergarten is doing a mighty work for the redemption of the world. We should foster the Kindergarten everywhere, for it is the savior of childhood. The whole inner meaning of the Fröbel system is that through beautiful forms in nature and art, through plays and games, through song and dance, and through the absorbing "work" with the various "gifts", the child's imagination is stimulated to see a thousand properties, qualities and relations in the commonest objects around him, that only the true prodigy would ever perceive without such training as the Kindergarten affords. The only drawback is that there are, as yet, comparatively, but few competent teachers—for the function requires profound psychical knowledge, the mother-love, and especially a trained imagination.

Think of the stride that the progress of the world would make in a single generation, if all the children were taught that they are

growing up to play an important part in making the earth beautiful; that this is to be its destiny—a world wherein pain and tears and poverty and wickedness shall be no more, but in its place happy homes, happy children, being always good because always doing useful, pleasant things, and always happy because filled with love. The mind of the child is easily impressed; its imagination is quick, and it sees readily that it is one of a great army of workers, and that it may so live as to help greatly the task of bringing about a nobler society. In a word, we should seek to broaden the child's conception of life and destiny, thereby doing it the greatest possible service.

Our first duty is with the present, passing moments, which are vanishing into eternity with every heart-throb. With every heart-throb is gone forever one more opportunity to think a saving thought, to strengthen a motive that would make the world, by so much, a better world. We know that we find our happiness in being sympathetic, helpful, merciful to all creatures; in being truthful, especially; and in *keeping open house to every new and unpopular truth*. These truths, friends, are the angels that we entertain unawares.

MARIE HOWLAND.

LOVE, THE GREATEST FORCE!

"It is the heart and not the brain
That to the highest doth attain,
And he who followeth Love's behest,
Far excelleth all the rest."

LOVE, the active agent, the reality, is the greatest force in existence, and its results are omnipresent in all the countless forms of life from the very beginning. A beautiful symbol in Greek mythology was Proteus, who could assume any form at pleasure, changing himself into fire or water, plant or animal. Love is a Proteus among the forces, ever assuming new forms, and working through a thousand disguises in the chemical and physical, as well as in the plant and animal kingdoms. The silent force of love controls the universe, and is the soul of things, from the atom to the angel. It is the key-note of the whole symphony of life, from atom to man. It is as genuine a force in the scheme of progress as gravitation. What is gravitation but atomic affection? What is gravitation but the mutual affinity of

the particles of the original nebulae, or fire-mist, that drew them together to form the concrete universe? Love, as a force, is one form of energy.

When we attempt to define with precision what "energy" is, "in itself," we must simply move in a circle. We are told that "it is the power of doing work." But what is power? Another metaphysical word. It is energy in relation to some definite end, and work is an evidence of energy spent. So we swing around the circle. "Love accomplisheth wonders," "Love overcometh all," are familiar words. Its power in certain directions is admitted by all, but the fact that it is omnipresent, that it is Protean in its disguises, and that it is the greatest force in existence is not so fully recognized or realized. As we cannot conceive of activity existing and persisting without the active agent; so love, like any other activity, must be the activity of *something*. Even in Wonderland, the "grin" cannot be fancied without the "cat."

We live in a world where effect follows cause in an orderly, inevitable rhythm. The materialist says "matter obeys laws." Why laws? Whose laws? He says, "Force, atoms and laws; laws, atoms and force"—the world on the elephant, the elephant on the tortoise, and the tortoise on what? Did the atoms meet in convention and pass resolutions like the decrees of the Medes and Persians? If so many Hydrogen meet so many Oxygen they shall coalesce into a new entity! Did they say, "Let there be water, and there was water?" What a lot of resolutions they must have passed! Wonder if there was any opposition? Wonder if, when atom offered a resolution, force offered an amendment?

Why not admit at once that God is love, and love moves matter; that the creation is a part of the Creator, and that the Creator permeates all of the created? Why not remember that spirit is not a property of matter, but that matter is a property of spirit. Love is the activity of the One of which all matter is a part. When we try to trace love back to its first appearance in the universe, we find that it is coeval with creation; that love has existed from the dawn of existence; that the nebula hypothesis is but the primitive love-song of the solar universe.

The eternal day of love had its dawn among the atoms of the original nebulae; the soft light of its morning shines through the evolution of the vegetable and animal kingdoms; and the grandeur

of its noonday makes glorious the existence of humanity; its light does not die out with the twilight of death, but, like the light in the Land of the Midnight Sun, it no sooner completes the circle and dips to the lower rim, than it rises again to another and a brighter day—the day of spirit-life.

The student of chemistry and physics soon recognizes that an atom or a molecule has power within itself and of itself to move, and to move other atoms or molecules near enough to it to receive the influence of its own living force; else matter, of itself, has absolutely no existence, and force alone exists. The greatest force that the chemist recognizes is that of affinity (love). If we take up first one and then another of the playthings of the chemist, and study the whole range of tests, combinations and reactions, we find that the whole science of chemistry has grown out of tabulating and recording the affinities of the elements and their molecular compounds—affinities that vary in degree from the mildest to the fiercest. The principle of attraction (love) is found to exist in every atom, and this attraction is elective and selective. This attraction, in common with other forces, has its dark side; so that we find repulsion, both elective and selective, exists. Let the student of love as a force, study crystallization until he appreciates the clan-feeling among the molecules. Watch salt, alum, zinc, or lead crystals grow. See them rush together in prisms, in needles, in delicate and elaborate rosettes, and the conviction is forced upon one that they must have affection, and its counterpart, intelligence. The student finds in the various chemical affinities a counterpart for every shade of human feeling. Human beings are attracted toward or repelled by each other in varying degrees, from the fiercest love and hate to mildest approval and disapproval. So there is chemical union and physical attraction, ranging in all degrees and shades of affinity, from combinations almost impossible to break up, to those that may be broken by the fall of a feather. In chemistry and physics one constantly finds illustrations of the fact that harmony is perfect law; and discord, or lack of harmony, is a crime.

Good being the essential, primal and ultimate condition of every atom, all is good. All is good; but every atom in the universe has its rightful place, and can only demonstrate its goodness when in order. Illustrations of this are found in the human body. Certain well-defined mental states result in chemical changes in the human

organism. *Hard, soft, sweet, bitter, warm, cold*, etc., denote not only states of mind, but also physical conditions. A reminiscence may make one feel *and be* faint and cold.

Love is omnipresent in the physical and chemical world, boundless and limitless as the ocean, but because we may not define its metes and bounds is no reason for denying its existence. Because we cannot measure the ocean with our cups, still it is not beyond our comprehension. We sail upon its bosom and enjoy its beauty and grandeur, and love it for its very magnitude. Whether we consider coarser matter, which can be weighed and felt, or the more subtle, lively and active ether, or simple energy, or the spiritual force or will, we have always before us only harmonious collections of forces, symmetrical activities, ordered powers, more or less conscious of the part they play in that infinite concert, the glorious music of creation, and the harmony, the symmetry and order are the effects of which love is the cause. It is the spirit of Nature:

"A spirit of activity and life
That knows no term, cessation or decay,
But active, steadfast, and eternal still
Guides the fierce whirlwind, in the tempest roars;
Cheers in the day, breathes in the balmy groves,
Strengthens in health, and poisons in disease."

It is the same force that guides the suns and planets, as they restlessly whirl through the shoreless ocean of space, in the grand dance of spheres, harmonious among seeming tumult. It is the same force that tenderly guides the phenomena of the brief moments of human life. We recognize in the wailing of the winds and the clash of elements in a storm, the audible vibrations that represent emotions; for we sigh with the one, and are stimulated to deeds of courage by the other.

"Were I in churchless solitudes remaining,
Far from all voice of teachers and divines,
My soul would find, in flowers of God's ordaining,
Priests, sermons, shrines."

Philosophers say: "There is a law at the very heart of nature which is man's best guide to duty—the law of mutual helpfulness, or cooperation." This is but recognizing the workings of love along certain lines. Its basis is in the fact that all souls are part of the Great One Being; and therefore all are brother souls, bound together in the bonds of love and the desire to help each other. Nature shows that this is true, not only in the chemical and physical worlds, but in the vegetable and animal kingdoms as well. The tiny seed

must have the help of all elements of the soil, water, air and sunshine. If one fails, the plant cannot be perfected. Take the simplest form of plant-life and watch the wonderful and charming division of labor among the cells, the devotion and loyalty to the mass, and it forces belief in pervading love, in an *esprit de corps*. We cannot deny that they possess *per se* kindly intentions or affectionate sentiments, for their actions indicate these qualities in the highest degree. The study of botany teaches that 'live and let live', or *live and help live*, is as essential a law of nature as antagonism.

The idea that evolution and the survival of the fittest means "everything for itself", and that "the struggle for existence" means only selfishness and brute force, is a libel upon the great, calm, loving processes of nature. The higher forms of life survive and progress because they are most fit, through love, as well as through strength and other qualities. Self-assertion is the essence of the cosmic process of progression, but not *unmitigated* self-assertion. The beauty and necessity of cooperation, of mutual assistance, is everywhere taught. The humble grasses, the life-giving grains, cannot reach their highest development except in masses. The lordly pine cannot reach half his royal height except shoulder to shoulder with his brethren. Sociability is necessary for success in the struggle for existence; and "in union there is strength" is true on every plane of existence. It is by the union of atom to atom, molecule to molecule, cell to cell, individual to individual, and spirit to spirit, that everything is accomplished. The force at individual points may be infinitesimally small, but in the aggregate the results are great and far-reaching. The roots of the giant Sequoia (the big trees of California), are led on gently, cell by cell, as the dews descend and the loosened rock gives way, atom by atom, until minute spongy tissue becomes massive roots that look as if they had been forced with giant violence through the solid rocks. It is ever thus. Nature produces her results by unapparent efforts, working from within outward. Her apples are not made on the outside of the trees, nor her roses on the outside of the bush, they come from the heart; and as the rose adorns the garden by adorning itself, even so with man.

The old laughter- and pity-provoking idea of the dyspeptic Calvin drew a line between "Nature" and "Grace" that tried to limit the possession of love—the genuine article—to the few who acquired it through the "gospel." According to the dictum of this church father, whose

diseased liver has caused countless thousands to mourn, "heathen, niggers, babies and the lower animals" only offered a fair imitation of the supernatural imported article through "blind impulse", or "brute instincts." It was such distorted ideas of love as this that caused the priest-conquerors of new worlds to fall, sword in hand, first upon their knees and then upon the aborigines. To-day, in the great thought of the Universal Brotherhood of Man, the "heathen" and "nigger" are placed upon a higher plane; and even the status of the "babe" and the "lower animals" is vastly improved. The church no longer demands infants' bones to pave hell with, but has substituted the bones of dead dogmas in their place.

"Nature" and "grace" are one, and the first generally recognized appearance of conscious affection is found in the reproduction of species, around which cluster its noblest developments. Carry this study back through all forms of existence and it reveals a world of sacred beauty. It is revealed in beauty and complexity of structure; in rich tints and graceful contours; in the velvety blush of fruits; in rainbow lustre of fishes; in matchless hues, exquisite shadings; the liquid fire of the humming-bird's throat, and the soft silvery sheen of the dove's breast. The classic statement that "even an oyster may be crossed in love", may have a foundation in fact, differing from others only in degree. From the lowest to the highest forms of life, there appears, with parental affection, an intelligence unknown before. The paper-making wasp filled cold-storage rooms with juicy, paralyzed caterpillars for his growing larva, long before man thought of transporting beef across oceans and continents. The home of the busy bee contains a limited monarchy where love of the young is the highest law, and where the rights of every citizen are firmly upheld. The anthropologist wisely (!) places the third stage of advancement of savagery as "the domestication of animals other than the dog." Let them take the advice of genial old King Solomon and "go to the ant", and study their elaborate social organization, including their dairy of aphides—the little green cows they milk instead of classic red ones. The ants teach the beauty of mutual aid, of self-devotion and self-sacrifice. As Darwin says, "the brain of an ant is one of the most marvellous atoms of matter in the world" and the one thing that lifts bees, wasps and ants so high in the scale is the love they bear their offspring.

[To be continued.]

T. S. ECHOES.

TO ALL BRANCHES OF THE AMERICAN SECTION, T. S.

Chicago, February 18, 1899.

DEAR CO-WORKERS:

Before offering any suggestions for this month, the National Committee desires to express its sincere gratitude for the space given in MERCURY for its monthly letter to the American Section. This letter, it should be clearly understood, is to take the place of a printed letter to each branch, such as was sent out last September. By sending it out in MERCURY, the Committee is saved much expense, and will of course reach a larger number, and enable the whole Section to keep in touch with the work.

Among the most important suggestions received this month is one in regard to the formation of Lotus Circles, or the organizing of classes of children in connection with branches. In referring to this work, the writer says: "This is a line of work especially adapted to the younger people in the Society. Many Theosophists know the effort which often has to be made to rid oneself, in man- or womanhood, of prejudices and error which have come about by false teaching in early youth. The Lotus Circle should be a place where children can be taught *ethics*, in the broadest and truest sense; where the importance of right thinking is impressed upon the child mind; where the natural feeling of love and trust and brotherliness for all, which is innate in every child and in all pure-hearted people, is cultivated and allowed to broaden; where children are educated, in the sense of drawing out what is in them, rather than filled with strange and unnatural doctrines; where the truths of all religions are pointed out, and the good taken from all. One who will engage in this work in the spirit of love and devotion, will find in it a field of usefulness beyond his expectations."

All of which we cordially endorse, and would further urge every branch to take the matter up and consider it, and, where possible, form such a Circle, even though it be but a small one, remembering that we are working, not for to-day alone, but for the future. Lotus Circles have recently been formed at Los Angeles and Seattle. There is also a large one at San Francisco. Any branch desiring suggestions about forming a Lotus Circle and methods of instruction, can write to any of these branches and their letters will receive a prompt and cordial response.

In the last letter, several ways of varying the study meetings were suggested. The following is another method: Let it be understood that on a certain night one member will answer questions. On the night appointed, let that member take the platform and reply to each question to the best of his ability, and then, if he chooses, call for further information from the audience. This can be varied by arranging for two members to stand fire for thirty minutes each, or three for twenty minutes each. Such practices will aid much in de-

veloping quickness of thought and impelling to definite and careful study. One never realizes how little he knows until he tries to put his knowledge into words for the information of others. Each member should be asked to bring a question on these occasions, but we would suggest that the president be provided with a number also, as it is not always safe to trust to an audience for questions. Any question which cannot be answered should be made the subject of study, and brought up again at some future meeting.

In regard to the reference work mentioned in our last letter, we would say further that in order to be really successful, as a help to individual growth, the work must be done by all the members, and not by a few. What is desired is to foster, in individual students, habits of careful study, as well as to make a collection of references for future use. In order to make a definite start we will suggest the following subjects: "The Sixth Sense;" "Karma;" "Prakriti;" "Fohat;" "Mahat;" "Manas;" "The Astral Light;" "Cycles." Now, dear friends, will every one of you keep these subjects in mind, or, better still, write them down on a slip of paper, and whenever, in the course of your reading, you come across references to any one of them, make a note of the reference—book, page, line—and from time to time turn these references over to your corresponding member, as suggested in our former letter. Or take some one or two subjects and make a special study of them. You will understand that this is a kind of work which cannot be done in a day or a week, but must be kept up for years. But in time it will be of immense value to the Society at large.

At the last meeting of the Committee, the Lecture Bureau received special attention. The lectures are now in charge of Mrs. Anna J. Dayton, 2407 Prairie Avenue, Chicago, Ill., to whom requests for lectures may be sent. There has also been appointed from the members of the National Committee, a sub-committee, to read and pass upon lectures which are sent in. Mrs. Helen I. Dennis, 5477 Cornell Avenue, is chairman of this committee, and all manuscripts offered for use may be sent directly to her. One new lecture on "Occult Chemistry" is now ready to be sent out. If it seem desirable, a full list of the lectures will be published in the next MERCURY. It would seem to be a good plan for branches to keep one of these lectures on hand for emergencies, when, for some reason, the speaker for the evening fails at the last moment. These things occur in the Chicago Branch, and we presume they do elsewhere.

Branches that have facilities for type-writing would help on the work very much if they would make two or three copies of lectures received, retaining one, if desired, and sending the others to Chicago.

Two new branches were chartered in January, one at Tacoma, Washington, and one at Tampa, Florida. Judging from the letters received, the general outlook is very encouraging.

In unity of effort and mutual helpfulness there is strength. Let us make this the thought and watch-word for the coming month.

Fraternally yours,

THE NATIONAL COMMITTEE.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,

Moulmein (Burmah), 17th January, 1899.

Notice is hereby given of the expulsion from membership in the Theosophical Society of one John George Norman, who at various times and places has called himself John Rex Guelph Norman, R. Guelph Norman, Guelph Norman, and by other aliases. He was admitted into the Society in January, 1896, on the strength of certificates of good character from respected clergymen of Rangoon, and of letters in which most unexceptionable sentiments were expressed. Shortly afterwards he was convicted and imprisoned at Hyderabad and Bombay for alleged swindling. Later, he went to the United States, where he is charged with obtaining considerable sums of money on false pretences, and where he bigamously married a highly respectable lady of large fortune. To escape arrest he sailed from Philadelphia for Europe, and at latest accounts had borrowed several hundred francs from our French colleagues in Paris, and then disappeared.

Taking advantage of my present visit to Burmah, I have made enquiry at this place respecting his antecedents. They are very bad. In 1884, he bought his discharge from the Bedfordshire Regiment, in which he was a corporal. On January 1, 1885, he was married in St. Matthew's Church, Moulmein, to a worthy young lady (still living, and personally known to me), under the name of John George Norman, son of John Augustus Norman. On leaving the army he was employed for two years in the police; after that as sub-jailer from 1887 to 1891. He was then a schoolmaster in Rangoon, then steward on board a steamer, and finally a self-styled "Doctor" and "Professor", representing the "International Spiritual Mission", the "Buddhist Publishing Society", the "Hygienic and Therapeutical Society, London, Liverpool and Manchester", the "Royal Asiatic Institute", etc.—all fictitious bodies. The above particulars I have obtained here at first hand from persons and authentic documents. His police record in India is extremely bad. It may be said, in possible extenuation of his conduct, that he is subject to epileptic fits, and is believed by some at Moulmein to be at times irresponsible for his actions. In any case, he is unworthy of association with our members and of membership in our Society.

General Secretaries of sections are requested to give as wide publicity as possible to these facts, that our friends may be put on their guard and the honor of the Society vindicated. His diploma is hereby cancelled, and his name will be erased from our register.

H. S. OLcott,

President T. S.

TWENTY-THIRD ANNIVERSARY CONVENTION NOTES.

The Adyar Convention of 1898 is a thing of the past. As usual, perfect order and harmony prevailed. Mrs. Besant's four great lectures are now in the hands of the printers, and soon all will be able to see this valuable addition to our Theosophic literature. However much one may appreciate the value of the written words, they can never equal the impression made by the living speech. There is a spiritual power back of the spoken words that all who hear Mrs. Besant must feel. She speaks to our very souls, and all that is noblest in us is quickened and strengthened. In oratorical power and in the grandeur of the thoughts presented, all grant that the lectures this year surpassed all her previous achievements. The subjects were: "Ancient and Modern Science"; "The Functions of the Gods"; "The Evolution of Life"; "The Evolution of Form." The Governor-General and some of his staff were present at one of the lectures at Headquarters, and also at the town-hall in Madras, where Mrs. Besant spoke to the Hindus on "Education." She afterwards, by request, addressed a society of young Hindus of all castes; and later, an audience of Mohammedans, regarding the deeper truths of their own religion. As usual, she held meetings at which questions were answered.

Miss Edger gave one afternoon lecture on "Desire", and presided at one *conversazione*. Without previous announcement, her friends liked to gather about her to ask questions regarding thoughts suggested by Mrs. Besant's lectures and talks.

The Adyar Assembly Hall has lately been enlarged. It is now ahead of anything of the kind in Madras, and still other improvements will soon be made. Counting those who stood within good hearing distance, from thirteen to fourteen hundred people listened to the lectures. The Brahmin delegates, according to their religious custom, ate by themselves. The Colonel had engaged a capable Theosophist to look after their food supplies. This unassuming, practical man, by the way, was so learned in Sanskrit that he could recite by the hour from the "Gita" and other sacred books.

A very efficient system of plague inspection has been adopted here, which caused the delegates some inconvenience. Those coming from plague-infected districts were carefully watched *en route* by physicians. A little tendency to fever would have subjected one to a detention of at least ten days in what is called a segregated camp, made up of plain little houses in the most lonesome locality to be found. I saw two hundred of these houses at one place between here and Bombay. After our arrival, the sanitary inspectors still pursued us. We were all required to present ourselves before the health officer, who must keep a record for ten days. The Colonel secured a novel modification of this rule, by which the plague officer came to the dining-room and watched his patients eat, until he was satisfied of their freedom from bubonic tendencies. The bright sunshine and the comparatively dry air of Madras are considered un-

favorable to the development of plague germs; nevertheless, the authorities have wisely decided to neglect no precautionary measures. There is still a possibility that some of the delegates may be subjected to a quarantine of ten days on leaving Madras.

To-day, January 5th, Colonel Olcott and Mrs. Besant started for Burmah. Theosophic meetings will be held in Rangoon, after which Mrs. Besant will go to Calcutta, and thence to England by way of Benares and Bombay. The Colonel will go upon a lecturing tour similar to the one undertaken by him in Ceylon, and it is to be hoped that it will meet with like success. As a result of his efforts, one hundred and three schools were established among the Buddhists of Ceylon. Mr. Banbury, as supervisor, lecturer and collector of funds, now has charge of these schools. Miss Edger will start to-morrow for her native New Zealand, stopping on the way to do Theosophic work at Madura, Kandy and Australia. She expects to spend several months working amongst the different branches in Australia, beginning with the stronger centers. Dr. Pascal, after visiting Calcutta and Benares, will return to Toulon, where he will continue his literary work for Theosophy. Mr. Keightley will go to Calcutta, thence to Benares, and expects to return to London by April. Dr. Richardson hurried back to his duties as President of the Hindu College at Benares. Mr. J. C. Chatterji (or Roy, as his English and American friends like to call him) has contributed in no small degree to the general feeling of good-will pervading the assembly. I hope, for the sake of my countrymen, that he may soon resume his work in America. Mr. Banbury, his assistant Mr. Pandy, and Miss Rodda will return to their work in Ceylon. At Kandy, Miss Rodda has a new and interesting school of fourteen daughters of the Rajahs of Ceylon. She needs an assistant—a Theosophist who can work without salary until the school has become self-supporting.

SARAH E. PALMER.

REPORTS OF BRANCHES.

NEW ZEALAND SECTION.—Auckland, January. I have been away for a month, or I should have written before. Our Annual Conference was held at Christchurch this year, which necessitated the presence there of Mr. and Mrs. Draffin and myself as delegates from the Auckland Branch. The mere business detail of the Conference was soon gotten over, but our time was chiefly occupied in the upbuilding and establishment of a better and closer feeling of brotherliness. It was good to meet and understand one another, as we only can when we meet face to face. Mrs. Draffin gave public lectures, which were well attended; and various delegates also gave public addresses after the Conference. After spending a week in Christchurch, we went to Dunedin, where there is the finest branch library in the Colonies. The members there are intellectual, but do not do much in the way of propaganda. However, we gathered together a sufficient number, and fanned them into a white heat; so that I hope we shall soon hear of a good work going on there. They have set going an informal meeting at the residence of one of the members—a kind of "at home",

where everyone is welcome and can bring an inquirer with him. This is held every Saturday night. We further impressed upon them the necessity of giving a lecture *every* Sunday; once a month does not do. Mrs. Draffin lectured twice, and during the four days we were there they had a lively stirring-up. We then went back to Christchurch, where we remained but a day; then on to Wellington, where we labored for another week. The branch there is very active, and gave us plenty of work to do. At Wellington we also met members from Nelson and other districts. Altogether, our month's work has not been in vain. It has brought us into touch with most of the members, and now we can correspond with greater freedom.

C. W. S.

LOS ANGELES, CAL. (Harmony Lodge T. S.)—Our branch is working steadily along its various lines of duty, although, for various reasons, the attendance has not been up to the average. The Lotus Circle is progressing nicely, although we would be glad of more children. The lessons are now on "The Law of Action", and in this course an effort is being made to teach the law of Karma. The Adult Class finds plenty of interesting work in enlarging upon the same subjects which the Lotus Circle is studying. Our Study Class is engaged upon questions compiled from "Man and His Bodies." During the past month, the following lectures have been given on Sunday evenings: "Astrology—the Sun," by C. D. Greenall; "The Relation of Art to Man's Religious Consciousness," by Mr. Lloyd; "The Religion of Egypt," by Mrs. Sexton; "Emerson," by Miss Nelson; "Who Wrote the Pentateuch?" by Mr. Lapsley of Pasadena. The Social Committee arranged a pleasant evening for us, giving a very entertaining "Gypsy Social."

C. D. G.

BUFFALO, NEW YORK.—Fidelity Lodge, T. S., has, for the past week, been visited by Mrs. Kate B. Davis of Minneapolis, and her forceful talks and helpful suggestions have given us a new impetus, both as a lodge and as individual members. Mrs. Davis held meetings daily, alternating afternoons and evenings. Her lectures on "Practical Theosophy" and "The Different Races" were especially interesting to the public. We have already added to our membership as a result of her visit here, and we wish her God-speed in her work. She goes from here to Toronto, Ont. We have recently secured Room 377 Ellicott Square, as our Headquarters, which will be open to the public every afternoon and evening. Money for a year's rent has been subscribed, and the outlook for future work seems very encouraging.

Mrs. J. L. HOOKER, *Secretary*.

CHICAGO, ILL.—The Shila Branch has worked steadily since last report, and meets regularly at usual time and place. Latterly, owing to the extremely cold weather and *la grippe*, the attendance has been small. Some of the members have gone to take their residence in other places. We still have a definite purpose and persistent effort in the line of study. "The Ancient Wisdom", "The Growth of the Soul," and articles from different publications bearing upon the subject treated of, have been read. There are other activities which are a source of interest to many outside the T. S. The class in "The Secret Doctrine" has many attendants from outside who are interested in the reading, with the comments, of "Transactions of the Blavatsky Lodge" of London, and this plan enables one to grasp more clearly the instructions. The President of the Shila Branch has had Professor Randall give his lectures on "At'antis",

illustrated by maps, at her residence. The social reception at Headquarters of the Chicago Branch was largely attended by members from all the branches in town, and was quite a success. Mr. Wright, as usual, presided with dignity, and a corps of valuable assistants were in evidence. To sum up—the last year may be considered a successful one in Theosophical work for the Shila Branch.

LILY DALE, NEW YORK (Lily Dale T. S.)—This being a summer camp, the members of our branch are much scattered, not enough of us remaining to constitute a quorum during the winter months. Our last regular meeting was held July 15, 1898. The committee on arrangements for Theosophical Day, August 3rd, reported favorably, and speakers were decided upon—F. S. Titus for the morning, and Mrs Louise H. Harnett for the afternoon. Twenty-five invitations were sent out to other branches, requesting their attendance and assistance on Theosophical Day. The program has not been entirely completed for the season of 1899, but we expect to be represented here again this year. The *Vahan* arrives each month from our General Secretary, and much interest is manifested. Our lights are kept well trimmed and burning when opportunity offers, resulting in some good.

E. H. B.

DETROIT, MICH. (Detroit T. S.)—Interest in matters Theosophical has been gradually growing since our organization last April by Mr. F. E. Titus. We have adopted no sensational or public advertising methods to induce accession to our ranks, believing that quality in the establishment of a nucleus is of much greater significance than quantity. We are, however, working in a quiet, regular, systematic way. Each member is, at the outset, impressed with the idea that he is a *student* in the fullest sense of the word, that it is his duty to become correctly informed as to what Theosophy teaches, in order that he may properly reflect the truth to the world of inquiry. We have been studying the "Ancient Wisdom" since our organization. Have just finished the chapters on reincarnation. A certain portion of the text is assigned for study, one week in advance. The salient points of the lesson are selected in the form of a series of questions, which are type-written and a copy given to each member, to be used as a guide. Of course this entails a little extra work, but what of it? It places something definite before each member, encourages each to take an active part, creates an interest in the subject matter of the lesson, crystallizes it and *brings the results*. Our membership has not increased very rapidly, but all are workers. In our contact with others, wherever a thought can be expressed in a quiet, judicious way, it is done. An opportunity to put a book or pamphlet in the hands of a truth-seeker is never neglected. The seed thus sown we know will ultimately develop into a bountiful harvest. We now have the nucleus of a library, each member contributing some appropriate work, and pledging himself to make such additions as may be possible. MERCURY and *The Theosophical Review* are read. Arrangements have been made whereby all publications of Theosophy may be secured at Sheehan's book-store, 146 Woodward Avenue. MERCURY is now on sale at Morehead's news-stand at 277 Woodward Avenue. Mrs. Kate Buffington Davis spent three days with us during the first week in March. What a wonderful personality she is, and what a power she brings with her! Her work here was largely in the nature of private instructions to the members of the branch. One public lecture was given on the "Origin and Evolution of the Races". Our best thoughts go with her on her mission of good.

M.

BOOK REVIEWS.

"An Introduction to Theosophy," by H. Arthur Wilson. Published by Mercury Office, Odd Fellows' Building, San Francisco, Cal. Price: cloth, 50 cents; paper, 25 cents.

This little book, whose author is the editor of *Theosophy in Australasia*, already known to the readers of MERCURY by his excellent articles on "Consciousness" (signed H. A. W.), is a very acceptable addition to Theosophic literature, and one much needed. Now that Theosophy has become a subject of general interest, and people of every kind and condition are inquiring, "What is Theosophy?" elementary works outlining this vast philosophy are greatly in demand. This "Introduction" presents Theosophy from a point of view entirely Western, basing its principles on known natural laws, and formulates them in a clear, interesting style, which often rises to the beautiful.

After defining Theosophy *per se*, the writer proceeds to explain its modern meaning and message. He says:

"Before the founding of the Theosophical Society in New York, in 1875, three systems of thought dealt more or less partially with these problems of man, nature and the universe. Religion took the consciousness aspect; science the matter aspect; and metaphysics the force aspect. But no system of thought made any attempt to bring these three into harmony with one another."

Proceeding from this point, the writer shows that, taken alone, no one of the three systems explains the problems of life, but that Theosophy does explain and harmonize them, proving scientifically the existence of the soul, giving to evolution a religious aspect, and explaining the relations of the varied forms of manifested life to the unmanifested. The key-note of the book is Unity—the One Life. Law is shown to be universal, and individual life is never separated from the sum of lives. Karma is inevitable law. In speaking of reincarnation, Mr. Wilson writes: "It seems far more logical to suppose that reincarnation is not something which applies only to the human kingdom, but that it is universal in its application, and may refer to the coming back into visibility of the soul in any of its multitudinous stages."

The chapters treating of the soul and its vestures are very helpful; the action of vibratory law is made clear and practical, while throughout the whole book the reader can follow the soul, unfolding its potencies into activities, until it attains to the transcendent individuality of the Master. This "Introduction" is not intended to take the place of our manuals or text-books, but to serve as preparatory reading, to give an outline of the Theosophic system to inquirers. There are no Sanskrit terms, and its small cost puts it within reach of all. The Mercury Publishing Office deserves great credit for the neat, tasteful appearance of the book and its convenient, artistic form.

M. A. W.

"New Syllabus of the Ancient Wisdom," issued by the Theosophical Book Concern, 26 Van Buren Street, Chicago; pp. 30. Price 10 cents.

This very useful little pamphlet contains a list of questions covering the various chapters of that valuable book by Mrs. Besant. Students will find it a great aid in their study of "The Ancient Wisdom". By a curious coincidence San Francisco students have been preparing a similar syllabus with a view of publishing the same, and now will be saved much labor and expense. The low price of this little booklet places it within the reach of all.

“L’Ego a i suoi Veicoli,” by Decio Calvari, Rome. Price 2 lire, Libreria Teosofica, 31 Via Lombardia.

We welcome the first original manual on Theosophy which has so far been published in the Italian language, and congratulate the author, the faithful Secretary of the Rome Lodge, Signor Decio Calvari (also Secretary to the House of Deputies), on the excellent and neat aspect of his work. That his book is based on the standard Theosophical authorities, such as H. P. B., Annie Besant, Mead, Keightley, T. Tatya, etc., is clearly stated; and it contains, in fact, many direct quotations, translated very accurately in beautiful Italian. The subject treated could be translated, “The Ego and His Sheaths”; but it covers a larger ground than similar works in English, including a general introduction to Theosophic teachings for those unfamiliar with them. Thus, the first chapter is devoted to an explanation of Theosophy or Divine Wisdom; the second to general fundamental tenets; while the others treat successively of the material body and its etheric double, the astral body, the mental body and mind, the individuality, and the Buddhic body, finishing with a review of the seven principles and a useful little glossary of the foreign words used. The book appears to owe its inception to an essay of the author on “The Power of Thought”, published two years ago, and his object is well defined in the introduction: “He who will have patience to follow us in the immense and complex problem that we try our best to study in this book, will see how complicated, from the Theosophical point of view, is man’s constitution, and how much light is thrown therefrom on the phenomena of occult physiology, now so intently studied by the boldest Western scientists. Without the knowledge of our true ‘Ego’, of the various principles that compose it, of the various forms that clothe it, it is impossible to obtain an exact idea of both the visible and invisible worlds; because it must not be forgotten that the task of penetrating back of the veil of physical matter requires instruments much more delicate than those that can be made by hand. But such instruments, according to Theosophy, do exist in ourselves, and our object, or the object of human evolution, is to try and develop them, so that through their help it may be possible for us to come in contact with the various regions of the universe, and learn the various lessons that Nature intends to teach us. The human Ego, or, in other words, the conscious and thinking individuality in us, goes on manifesting his latent powers, proportionately as the various vehicles or bodies he disposes of begin to act, or proportionately as, through the use of them, he can reach new states of consciousness, much vaster, much more important, than our poor physical consciousness.” We hope that this little work will lead to others of a similar nature, whereby our literature will be made to reach at last the bright nation into which the redeeming teachings of Theosophy have so far made the least headway. We hope Mr. Calvari’s book will prove an interesting one to the numerous Italian colony living in the far West.

A. M.

“A Metaphysical Calendar,” compiled by E. R. Horton, New York. Alliance Publishing Co.; 50 pages. Cloth \$1.25.

A short and appropriate quotation is given for each day in the year, together with the author’s name. Many of the selections are of great value, and to any-

one who wishes to fill his mind with the choice thought of others, this calendar affords a very good means. We think it would have been better to have had the months, days and numerals printed in black-faced type so they could be more readily seen at a glance.

"The Golden Age Cook Book," by Henrietta Latham Dwight, Alliance Publishing Co., New York; 180 pp. Cloth, \$1.25.

This book should prove of much value to the vegetarian housekeeper. The recipes are written in a clear and comprehensive manner; many are new and out of the beaten track. Anyone with such a varied and delicious selection as this book offers need never sigh for the "flesh pots of Egypt." Apart from its use as a vegetarian cook-book, there are many recipes and hints which will be appreciated as offering something new and dainty to the jaded appetite even of flesh-eaters. Every department of cooking is treated. There are chapters on bread, eggs, soups, entrees, vegetables of all kinds, salads, fruit desserts, puddings, ice creams and water ices, cakes, pies, candies, preserves, pickle sauces, etc., sandwiches, sundries and miscellaneous recipes. There is no lecture upon "health foods", or any remarks about the easy digestion or indigestion of the various articles of diet, such matters obviously being left to the judgment of the reader. While the book is so excellent from many standpoints, we cannot help thinking its usefulness would have been increased had the author, as far as possible, given the length of time necessary to allow for cooking in each case, and also the number of persons that a given quantity would be sufficient for.

MAGAZINES.

The Theosophical Review, London, (January), presents several interesting observations on books and other subjects from the "Watch Tower". "Our Dead; Where Are They?" is written by the Rev. Harry Wilson, Vicar of St. Augustine's, Stepney, England. The Vicar's views of purgatory, the efficacy of prayers for the dead, and the doctrine of sacrifice, under the light of the "Watch Tower", show how the Church of England is evolving from its old creed-bound doctrines. Extracts are given from the recent work "Through Asia," by Dr. Sven Hedin, the Swedish explorer. He has discovered buried cities in the Gobi Desert, and advances the theory that there was, north of Thibet, a great Buddhist-Aryan civilization, which flourished before the eighth century. G. R. S. Mead says, in an article "Concerning the Shepherd of Hermes, the Thrice-Greatest": "This sublime treatise deserves the closest attention of every Theosophical student. The translator states that 'The Shepherd of Men' is manifestly a treatise of spiritual initiation. It explains how Hermes, the Thrice-Greatest, in a deep state of meditation, is first shown a vision of the genesis of the 'sublime universe' of this universe of ours, and receives instruction on its nature and on the nature of man." Mr. Mead contributes a second article entitled "The Mystic Cup", a sermon of Hermes Trismegistus to his son Tat. "The cup is the Universal Mind, the Oneness,

the Monad, the Source of our Being and of everything else in the universe." "Clairvoyance" (continued), by C. W. L., is subdivided into "Simple Clairvoyance", and "Clairvoyance in Space." Under the first head, he discusses many of the phases and subdivisions of the Astral Light. Under the second head, he groups phases of intentional and unintentional clairvoyance. He states that there are several real varieties of intentional clairvoyance; for example, by means of an astral current, by the projection of a thought form, and by travelling in the astral body. Much knowledge is given forth under these various headings. "The Ladder of Life," by A. H. Ward, with diagram, is a representation of the relation of man to the seven planes of the universe. Beginning with the seven planes of matter in its atomic state, the writer endeavors to explain the culminating manifestation of the Logos on each plane. "The Ancient Wisdom" is the chief authority for this article. "Towards the Hidden Sources of Masonry", by Mrs. Cooper-Oakley, is concluded in this number. The hypothesis set forth is mainly that all the societies similar to the African Brothers, the Fratres Lucis, and other mystic societies, were but the manifestations of hidden forces endeavoring to "indoctrinate the whole masonic body with true spiritual, mental and moral mystic knowledge." Many of the traditions of masonic tenets held by the Grand Lodge of Germany are quoted from Fendel's "History of Freemasonry." The most noticeable articles under the reviews are "The Philosophy of Greece, Considered in Relation to the Character and History of Its People", and "The Evolution of the Ego," by Mrs. Besant.

Revue Theosophique Francaise, Paris, (January).—The place of honor this month is accorded to "Scientific Corroboration of Theosophy", by Dr. Marques, "Astronomy" is the sub-title of the portion published. The "Corroboration" will be continued in the next issue. Another installment is given of the translation of "Man and His Bodies," by Mrs. Besant. "Religion from a Scientific Point of View," by J. C. Chatterji, is concluded. The gifted lecturer urges the necessity of destroying all thought of self in order to develop the higher faculties. "When we learn to exercise all parts of our nature, and work, not for ourselves, but for humanity, one part of our perception grows, and we acquire peace of heart and spirit . . . and meditation becomes possible. Then, in the silence, our attention concentrated, through the ear of the soul we hear the subtle vibrations of the transcendental regions. Our calm nature responds, and we become conscious of things which before escaped our perception. It is thus we come to know religious truths as scientific facts; and all the truths of religion can be sensed by the sincere student." G. Mellot has an article on "Madji", the remarkable woman philosopher of Benares, whose body (she stated), from the age of seven years, was the abode of a Sanyasi (ascetic). She also asserted that a Yogin dwelt in the body of Madame Blavatsky, which he used for the purpose of spreading a knowledge of Oriental philosophy. The writer considers this to be not only possible, but also states that one human form is sometimes occupied by two spirits at the same time, and that in some men—mere human animals—the soul is entirely absent. In an article entitled "The Fire Vanquishers", Dr. Pascal writes fully of the fire-treading at Benares, and

will continue on the same subject next month. "Questions and Answers," "Echoes of the Theosophic World," "Reviews," and the translation of the "Secret Doctrine", complete the contents of this number.

The Vahan, London, (February).—The question: "We are told that much useful work is done by certain students of Theosophy upon the astral plane during sleep. Can any information be given as to the nature of such work, of the qualifications needed by one who is anxious to fit himself to join in it?" is answered by C. W. L. He affirms that the difficulty is not in learning what they are, but in developing them in oneself. Single-mindedness, perfect self-control, calmness, knowledge and love are among the requisites for such attainment. G. R. S. M. answers the question, "In what does the Wisdom Religion differ from the Vedanta Philosophy?" Several other important questions are ably considered.

Teosofia, Rome, begins this, its second year, with an extensive review of Theosophy in Rome since the founding of the Theosophical Society there, two years ago. The reprinted articles are: "Clairvoyance", by C. W. Leadbeater; and "Scientific Corroboration of Theosophy", by Dr. Marques. "Reincarnation", by Dr. Pascal, is continued.

The Journal of the Maha-Bodhi Society, Calcutta (January).—"The Vernacular Education in Burmah," shows the decadence of the Burmese or Pali language through the enforced study of English. The Buddhistic Scriptures are written in the Pali language, and every Buddhist priest has to take it up as a life study. "Karma and Reincarnation" are discussed from a Buddhistic standpoint. "The Age of the Doctrine of Nirvana" contains useful facts in regard to its promulgation in India.

Sophia, Madrid, begins its seventh year with the January number. Its introduction is a thoughtful summary of the past and present conditions of Spain, viewed in the light of Theosophy. The law of national Karma is referred to frequently. "Esoteric Character of the Evangelists", by H. P. B.; "Our Immediate Theosophical Ancestors", by Mrs. Cooper-Oakley; and "Buddhist Service in Paris", complete this issue.

The Astrological Magazine, Bellary, India (November), contains an editorial on "Man, the Best Machine". "Important Lessons in Astrology;" "The Color of Flowers;" "Government Attitude towards Astrology;" and "The Horoscope of Queen Victoria," by two distinguished astrologers, form the principal contents.

We have also to acknowledge the receipt of *Teosofisk Tidskrift*, *The Brahmanadin*, *Teosophischer Wegweiser*, *The Light of Truth*, *The Prasnottara*, *The Dawn*, *Awakened India*, *Die Uebersinnliche Welt*, *Balder*, *Philadelphia*, *The Religio-Philosophical Journal*, *The Liberator*, *The Star*, etc.

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General Secretary, ALEXANDER FULLERTON,

5 University Place, New York City, N. Y.

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